1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

128 Simultaneously the second step was carried out, the analysis of the personality data. Dreams were interpreted in accordance with the recognized principles of dream interpretation and their emotional aspects noted.[27] Rorschach records were scored and mean scores computed for adults and children.[28] In the analysis of these means closer attention was paid to adults' than to children's protocols. This was done for the reason that the bulk of the ethnographic data had been derived from observation of adult behavior and most of the personality material, like dreams and interviews, was also received from the mature section of the society. It was therefore thought that, in inferring dominant motivations, adult data from these sources could not be validly equated with the records of children's behavior in the Rorschach situations, because children were still in the process of having their basic motivations shaped by the society.

Analysis of folktales was undertaken on the assumption that these traditions retain an emotional significance beyond their obvious themes because they reflect emotionally impressive childhood situations of paramount significance to the individual or because they contain, in symbolic form, wishful solutions of important problems of interpersonal relationships, like the relationship of the sexes. Folktales were not sought for, nor were published sources of Kaska tales consulted. The usefulness of folktales was related to the fact that they were spontaneously offered and a careful record was kept of the conditions under which such material was produced. In analyzing the tales, the emotional significance of the situations in which they were told, as well as of the narratives themselves, was inferred.

[127]

As this process went on we accumulated inferences of motivation from two sources—ethnographic data and personality data. We also accumulated inferences of motivation from both consciously and unconsciously directed behavior. All of these inferences were now brought together and studied for consistencies and contradictions. If contradictions were found, they were examined by reference to psychoanalytic processes like repression and reaction formation.

When the various data had been studied to infer motivation and consistencies or contradictions had been noted, it was found possible to isolate ten basic motivations for Kaska personality. By combining some of these to reduce overlappage, six dominant motivations were finally arrived at as underlying the emotional aspects of Kaska behavior.

Once these categories were accepted, the ethnographic and personality data were again studied with the aim of formulating explicit definitions of these basic motivations applicable only to the Kaska. The motivations now became principles by which the data could be classified.

[27] Some of the literature utilized includes Freud, The Interpretation of Dreams (1938); Stekel, The Interpretation of Dreams (1943); Sharpe, Dream Analysis (1937); Gutheil, The Language of the Dream (1939); and Lowy, Psychological and Biological Foundations of Dream-Interpretation (1940).

Symbols for dreams recognized in European and American society were not regarded as valid for interpreting Kaska dreams unless, in the opinion of the ethnographer, associations or other data, confirmed that meaning. Native ideas of dream interpretation were taken into consideration whenever possible.

[28] Among works utilized are Klopfer and Kelley, The Rorschach Technique (1942); Beck, Rorschach's Test: I Basic Processes (1944); Beck, Rorschach's Test: II A Variety of Personality Pictures (1945); Modlin, Rorschach Psychology (1941); and Buchner and Halpern, The Clinical Applications of the Rorschach Test (1945). A few additional references will be cited in the text.